

أحكام تجويد القرآن

الجزء الثالث

الأستاذة كريمة سربنسكي

Tajweed rules of the Qur'an
Part Three

Kareema Czerepinski

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

All praises to Allah, who gave me the lifetime to finish this third of the three parts of Tajweed Rules of the Qur'an, and may the praises and blessings of Allah be on our beloved Messenger, Prophet, Muhammed ﷺ to whom the Qur'an was revealed and who taught us proper recitation of Allah's words. It seems this part was long in coming, but Allah is the best of planners and chooses the best time for everything. With the completion of this part, the Tajweed Rules of the Qur'an is completed and all the rules needed for proper recitation of the Qur'an have been explained. I pray that it is a useful guide for the student of the Qur'an. This part was finished after the Arabic was reviewed by his eminence Ash-Sheikh Dr. Ayman Swayd, may Allah grant him all khair in this world and the Hereafter.

I am very pleased that at the same time this series is finished, part one has been translated by some of my former students, now experienced teachers of the Qur'an into French and Urdu. I ask Allah to accept this from the sisters who labored over these translations and pray that these translations of the books will be of assistance to the French and Urdu speaking brothers and sisters in the world.

There are always many to thank, and without a doubt this whole series would never have taken place without Allah's grace, Will, and assistance. I ask Allah to accept this from me and to make it continuous charity for me in my lifetime and after my death.

One brother who helped a great deal after part two had been completed and then erroneously printed without the red coloring was and is brother Ismail Davids. He reviewed it before printing, reviewed it again after erroneous printing, and helped me find a new printer to reprint the whole book over again. He not only helped with the printing, but helped distribute the books both here in Saudi Arabia and in Australia. Brother Ismail also reviewed this final part (part three) more than once, and painstakingly looked over every aspect of formatting and found and pointed out many things not obvious to me. I ask Allah to grant him the highest level in Paradise and to keep him and his family safe from all harm.

My dear sister in Islam Ustadha Nazeeha Medani and her son Muwaafik Rajjoub reviewed in detail the content of the book in both English and Arabic, and pointed out errors and gave suggestions in what took a great deal of time and effort on their part. May Allah reward them for every second they spent doing this, and grant them continuous reward for assisting the students of the Qur'an in obtaining correct and useful knowledge.

I can never thank my beloved and treasured teacher, Ash-Sheikhah Dr. Rehab Shaqaqi enough for all she has done for me over the long spread of time that she has been my teacher. She has encouraged me at all times, given me great advice and guidance, been extremely patient, and most of all, taught me a vast majority of what I know regarding the Qur'an. Without Allah's will and then her guidance, the last chapter of this part on the writing of the Qur'an would not be part of this book. It is the part of the book that I feel the most compassionate about since part of it is new material for the non-Arabs and not even studied much by the Arab speaking students of the Qur'an. May Allah guide her always and keep her and her children safe from all harm and grant her Al-Firdaws.

I also want to express my gratitude to my family who has always supported me and give my special appreciation to both my brother John for the picture on the cover of part one and my sister Edie for the picture on part three. Both pictures were taken near Westfield Wisconsin in the United States.

As usual, I thank my husband Ahmed for all the encouragement, patience, and assistance that he has given me through this part and all the parts of this series and in all my endeavors in seeking knowledge of the Qur'an. May Allah grant him all goodness in this world and the highest place in Paradise in the Hereafter. Ameen.

Kareema bint Henry Czerepinski

August 10, 2006

الوقف The Stop

Introduction

الوقف والابتداء One of the most important areas in the science of tajweed is knowledge of (the stop and the start). The understanding of Allah's words cannot be realized nor comprehension of His meaning be achieved without this knowledge. One scholar described الوقف as: "The stop is the ornament of tilaawah, beauty of the reciter, announcement of the succeeding, understanding for the listener, pride of the scholar, and through it one knows the difference between two different meanings...."

Our righteous predecessors were extremely careful in teaching the knowledge of the stop and the start and it is well documented in authentic chains that the sahabah and those that followed them paid great attention to this knowledge. Many of the imams of recitation would not give accreditation (ijazah) ¹ to a student of the Qur'an until they acquired knowledge of the stop and start.

تعريف الوقف في اللغة: هو الكف والحبس

The linguistic definition of the stop: Halt and imprisonment.

تعريفه في الاصطلاح: هو قطع الصوت عند آخر الكلمة زمناً يُتنفّس فيه عادةً بنية استئناف القراءة لا بنية الإعراض عنها

Its applied definition: Cutting of the sound at the end of a word, usually for the period of time of breathing, with the intention of return to the recitation, not with the intention of abandoning the recital.

- The basmalah is required after the stop when beginning a surah.
- The stop can be at the end of an aayah, or in the middle of an aayah.
- It can never be in the middle of the word, or in between two words that are joined in writing such as stopping on "أَنَّ" when written as a joined phrase "الَّذِي" in the aayah:

﴿أَتَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ﴾

¹ Ijazah of the Qur'an is given to a student of the Qur'an who recites the complete Qur'an with mastered tajweed by memory to a sheikh (or sheikhah) who has an authentic chain of transmission to the Prophet, r, and the sheikh (or sheikhah) then accredits their recitation as completely correct in all aspects and authorizes the student to transmit the Qur'an to others.

أقسام الوقف Divisions of the Stop

There are three divisions:

1. الوقف الاختياري The Optional Stop: This is what was intended by the reciter by his own choice, without any outside reasons. This is the type of وقف that will be discussed in this section.
2. الوقف الاضطراري The Compelled Stop: This is what comes forth to the reader as a compelling reason for stopping such as shortness of breath, sneezing, coughing, disability, forgetfulness, and whatever is similar to these causes. In these cases it is allowed to stop on the end of the word the reciter was at, even if the meaning is not complete. After the compelling state has passed, the reader then starts with the word stopped on, and then joins it with what follows if it is a sound beginning; if not, the reader then should start with what is sound for a beginning.
3. الوقف الاختياري The Test Stop: This is what is required of the student when being examined or taught by a teacher.

Some scholars add a fourth division of stopping called الوقف الانتظاري (the waiting stop). This stop is when the reader stops at a word that has more than one way of recitation, with the intention of resuming with the other way, when reading by combining all of the ways of recitation while being taught by or presenting the reading to a sheikh.

الوقف الاختياري The Optional Stop

ينقسم الوقف الاختياري إلى أربعة أقسام The optional stop is divided into four categories:

1. تام Complete
2. كاف Sufficient
3. حسن Good
4. قبيح Repulsive

الوقف التام The Complete Stop

Its definition: هو الوقف على كلامٍ تمَّ معناه وليس متعلّقاً بما بعده لا لفظاً ولا معنىً. It is the stop on an utterance complete in meaning and not attached to what follows it in grammatical expression or in meaning.

If something is attached in meaning, it means that the preceding and following words are attached in meaning, but not necessarily attached in grammatical structure.

Its rule: يحسن الوقوف عليه والابتداء بما بعده. It is best to stop on it, and then start on what follows it.

This category of وقف is usually found at the end of an ayah, the end of each surah, and at the completion of stories in the Glorious Qur'an. This is exemplified in stopping on the aayah:

﴿مَلِكِ يَوْمِ الدِّينِ﴾ [الفاحة: ٤] and then

starting with Allah's words: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ [الفاحة: ٥]

[It is You we worship and You we ask for help].

Another example of الوقف التام is when stopping on

﴿وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ [البقرة: ٥] [and it is those who are the

successful], then starting with the next aayah: ﴿إِنَّ الَّذِينَ كَفَرُوا﴾ [Indeed, those

who disbelieve...]. This is because the word "الْمُفْلِحُونَ" is attached to what

preceded it as to the characteristics of the believers, and what follows is separate from it, attached to the state of the disbelievers.

Sometimes the scholars differ as to where in an aayah there is وقف تام, depending on their varied opinions of the tafseer as well as grammar of the aayaat.

الموقف الكافي The Sufficient Stop

تعريفه: هو الوقف على كلامٍ تمَّ معناه وتعلّقَ بما بعده معنيًا لا لفظًا

Its definition: It is the stop on an utterance that is complete in meaning, and is attached to what follows it in meaning, but not in grammar. It can be at the end of an aayah, or in a middle of an aayah. It is called كافي or sufficient, due to its lack of attachment grammatically to what follows, even though it is attached in meaning.

حكمه: يحسن الوقف عليه والابتداء بما بعده كالوقف التام Its rule: It is advisable to stop on it, and start with that which follows, just as in the complete stop.

Examples of الموقف الكافي with the star symbol * showing in the English meaning of the aayah where stop would be, and the word or aayah marker in red showing the stop in the aayah itself:

- Stopping on the word ﴿يُنْفِقُونَ﴾ "they spend" is a وقف كافي.

﴿وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ ﴿البقرة: ٣-٤﴾

And from which we have given them in wealth, they spend. And those that believe in that which was revealed to you.*

- Stopping on the word ﴿يُوقِنُونَ﴾ "certain".

﴿وَبِالْآخِرَةِ هُمْ يُوقِنُونَ﴾ أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ ﴿البقرة: ٤-٥﴾

And in the Hereafter, they are certain. They are on guidance from their Lord.*